

The Rattling of the Dry Bones :

OR, A

S E R M O N

PREACHED in the Night Time

AT

CHAPEL-YARD

IN THE

P A R I S H

OF

C A R L U K E.

Clydsdale May 1672.

By Master Michael Bruce.

Ezekiel 37, Chap. 7 and 8 Verses.

So I Propheſied as I was commanded: and as I Propheſied there was a noiſe, and behold a ſoaking, and the bones came together bone to his bone. And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above; but there was no breath in them.

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TEXT.

Ezekiel 37 Chapter 7. and 8. Verses. *So I Propheſied as I was Commanded: and as I Propheſied there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone. And when I beheld, Lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above; but there was no breath in them.*

THere is two *Questions* I would propone to you the night, and I deſire an *Answer* to every one of them: The firſt *Question* I would propone to you the night is this, What ſence have ye of your own ſad and dolefull Condition? and of the Sad Caſe and Condition of the Kirk of GOD, and of the ſin that hath brought Sad Judgements on you both? for Sin and Judgements brings the Kirk and People of God many times to a low Ebb: they have not the ſenſe of it upon their Spirits. A ſecond *Question* I would propone to you the night, and it is this; Is there any *noiſe* or *ſhaking* among your *Dry Bones*? is there any thing that looks like *Fleſh* and *Sinews* coming up upon them? is there any thing that looks living like to be amongſt the middeſt of your *dry bones* yet? is there any thing that ſays there will be *breath* put in them, or all be done? is there any thing among you that ſays ye will be a *Living Armie* to God or all be done? Alas! for my part, I think it is a ſore matter, deadneſs long tyme, deadneſs yet for all the Judgments that we have met with; ye are as far from a *Living caſe* as ever. O *Carluke*! are ye upon the bettering hand? O *Carluke*! are ye going *bone to bone* yet?

yet? but I trow there is sad sumptoms among you, that ye are ay growing worse; & I trow there are sad sumptoms among you that ye are upon the disjoynting hand yet: but not upon the bettering hand: but we may not stand upon Prefacing: These words are a similitude borrowed for expressing these two: *First*, For expressing the sad case of the Church and People of God at that time. (2ly,) For expressing the gracious condescendence of God to them in that sad case: So if ye will take a view of thir words, ye will find two Wonders in the bosome of them. The *First Wonder* in the bosome of thir words, is this; it is wonderfull to see the Church and People of God that wont to be strong as an armie with banners all lying scattered, and as a company of dry bones. (2ly,) It is wonderfull to see God lifting them out of that condition again, after they have put themselves in it: So that for my part, I think all Gods works like himself, they are all wonders; always that our blessed Master may fall the more handsomly to his work: He brings the poor man, (his Messenger *Ezekiel*) and sets him in the midst of the valley of dry bones, and lets him see them round about him; a very heartles sight: and he propones the question to him, *Can these dry bones Live?* a very puzzling Question; is there any hope of the *Living* of the Church of God in *Scotland*? is there any hope of the *Living* again of the dry bones of the work of Reformation, Sirs? O Christians! is there any hope of your particular Cases and Conditions that ye should revive again? well, the Poor Man he cannot Answer the Question here: but he puts it back again to the Lord: Ye would faine hope there would be a *reviving* of the dry bones of the Kirk and People of God in *Scotland*: but they are so scattered, ye wat not if ever they can meet again. The Christians in *Clyd* is so divided and scattered in their Judgements, that it is like to go beyond the Faith of some that ever they will meet again: always, it is a meeting with one another that

that ye should design, and if ever the Lord send a *noise* and a *rattling* in the Christians bosoms in *Carlake*, there will be a meeting again; and untill this be, I look not for a meeting in *Carlake*: well, the poor man answers, *Good Lord, thou knowest*, for I cannot tell: I am overwarred Long-fine: if thou do not something we have done with it.

Then Son of man Prophecie? to whom shall I prophecie? *Good Lord, shall I speak to dry bones?* I say to you, Sir, Prophecie; ye shall have no more ado but Prophecie that is your work, and my work is to give the success of it; but we dwell so much on Gods part, till we forget our own part: What will such a Preaching do? and we saw that it would have good success, we should all preach and hear, but duty is ours, the success is Gods: but some of you will not stir a foot till ye see this piece of success, and that piece of success: but without fight of the event, we must Prophecie upon the *dry bones*: what? will there be any bettering of their case than? Yes, I'll send a *rattling* among them, and will cause them *Live*: and ye shall know that I am the Lord. There shall be so much Majesty and Glory seen in that *Living* of theirs, that any body that hath their eyes in their head cannot but see that is Gods work.

In the Words that I have read, ye have the sum of two accounts, (1.) Ye have an account of the *Prophets obedience* to his Masters command. *So I Prophecie as I was commanded*: He did not like many Ministers in our age: He obeyed Gods command, and not the Magistrats. (2.) Ye have the account given of his success when he did obey, and the account of his success is given in three. The first piece of his success is this, there is an uncouth *noise* or *sound* among the *dry bones*, wow but a word backed with the Spirit makes an uncouth sound in folks bosoms. (3.) As there is a *sound* or *noise*, so there was a *shaking* or *rattling*, and that was more nor a sound.

(*Lord send such a rattling among you the night*) and as a rattling so a moving of *bone to bone*, and *joynt to joynt*, so that there was no more division among them; these that had fled from their *bone*, and these that had fled from their *joynt*, they came home again, and they made it no more their exercise to defend an ill turn after as they had done before; they made it no more their exercise to busk the ill favoured face of Sin, to delude themselves and other folk both: But they made it their exercise to repent and come home again; and those that had not fled from their *bone*, whose feet was not moved out of Gods way, they were as willing to welcome them home again, and to restore such with the Spirit of meekness: So *bone* came to *bone*, and *joynt* to *joynt*, for making up of a Body for Christ: and O but that was heartsome.

A Third piece of Success is this, *Flesh and Sinews came up upon them, and Skin covered them above*; for as unhappie like as they looked, yet O but our Master makes them look mack like when once he puts hand among them.

The Last thing remarkable in thir words is, there was a stop put to his work for a time: but there was no *breath* in them, and there must be a new Prophecie ere *breath* enter in them. Our Master does not all his work in one day, and he doth it so as he will have such a Mean for the beginning of it, and another Mean for the carrying on of it, and another Mean for the compleating of it. One word must make a noise and a shaking, and *bone* go to *bone*, and another before *flesh* and *sinews* come up thereon, and there behoved to be another before *breath* enter in them: So much for the division of the Words.

Thir *dry bones* hath a reference to the Kirk of God: the Children of *Israel* being under the Captivity of *Nebuchadnezzar* 70 years, and yet for all that, the Lord puts hope in their

their case; for as desperate like as their condition was: and this is the *noise* and the *shaking*, among thir *bones* first here mentioned, and their moving together and *flesh* and *sinews* coming up upon them: we shall go throw the words with as much brevity as possible we can, and shall speak but a word from the connexion, and so come to the words more particularly.

And from the connexion of these words with the former, for ye see these words comes in as the teill and end of the Prophecie, and from that we shall give you seven great Lessons and go on. (1.) That our *Master* loves well to have his People well informed in their own sad Case and desperate like Condition of the Kirk of God wherein they Live: Wherefore doth he set a man in the midst of the *valey of dry bones*, but to tell us this much, that a Christian is never well set till he be set in the heart and midst of his own dolefull and desperate like Condition, and in the midst of the sad and dolefull and desperate like Case of the Kirk of God in the Land, and have a sight of both round about them: it is but the far side and the out skirts of your own sad Condition, and of the sad Condition of the Work of God in the Land that many of you seeth; and as long as it is so, it will never be right with you, while ye travel in to the midst of them, and take a broad look of both: For it is ay heartsome to have ay a broad look of our own Case, though there be little look in it many times; Therefore I Charge you in the Name of the *Great GOD* to travel in to the midst of your own dolefull Condition, and in to the midst of the Dolefull Condition of the Work of God within the Land; go in to the midst of the *valey of dry bones*, and content not your selves with the superficial knowledge of the sad Condition of the Kirk of *Scotland*.

A Second *Lesson* that I would have you Learning from the Connexion is this, that our *Master* before He begin to Work

for his People, and for the mending of his low Work, he will have our high Thoughts, and what we think of that Work brought above board: He will have *Ezekiel* to tell what he thinks of the Case of the *dry bones* ere ever he mitle with them. There is four things Christ will have an Answer to in *Scotland*, and will have our Thoughts brought above board what we think of them ere ever he put Hand in the Work.

1. He will have your Thoughts brought above board about this, Whence shall we get bread to feed all the *Ministers & Christians* in *Scotland* that will not Conform? That Question that is mentioned in the sixth of *John's* Gospel: For it is for the *bit* and the *brat* that ye go over the Light of your own Consciences; and it is for the *bit* and the *brat* that ye venture on *GOD's* Displeasure. How shall we get bread for *Ministers* and *Christians* that will not Conform, is a thing that never troubles you all to give an Answer to in *Carlake*, except it be such an Answer as Misbelief dyts: But to Trust in the *LORD* and follow Righteousness, and so believe that we shal be fed, is as little believed by many folk as any other Truths, *Psalms* 34: 10.

There is a Second *Question* that our *Master* spears, & will have an Answer to before he put Hand in his Working his Work in *Scotland*, and that is, that in the 24 of *Luke*, *What manner of communications are these that are among you while ye walk, and are Sad?* The two Disciples going to *Emaus*, they are filling the fields with the sad Wrongs Christ has met with from the *Rulers*, the *Scribes* and *Pharisees*: alwayes, our *Master* will have the gume and the gore brought out of that Discourse of theirs, or they get any Comfort: therefore, says he, *What communications are these that ye have among you, while ye are Sad?* They said, *Art thou a Stranger in Israel, and knows not what is befallen us concerning Jesus of Nazareth, a Prophet, mighty in Deed and Word before*
GOD

GOD and all the People; and how the Chief Priests and our Rulers delivered Him to be condemned to Death, and have crucified and buried Him; but we trusted it had been He that should have Redeemed Israel; and beside all this, this is the third day since these things were done. Very good, sirs, Our Master will have an Answer to what our Thoughts of Him is, and He will have our Thoughts brought above board about this, whether ye wil let your grips of Precious Truths go, or not? He will have your Thoughts brought above board about that, whether ye will adhere to Him as *King and Head* of His Kirk? For all thats come and gone, He will have an Answer of that, yea, or nay; whether He is the *Saviour* of *Israel* or no, for all that is come and gone? and that there is no *Truth* belonging to *GOD* as *GOD*, or to *CHRIST* as *Mediator*, but ye should be endeavouring to keep it to the outmost of your Power.

A Third *Question* our Master will have an Answer to, or our Thoughts brought above board about it, and that is, that which is here in the Text, *Can these Bones live?* Will ever there be a *reviving* among the Christians in *Scotland* again, that is now so *dry*? Will there ever be a lifting up of the Work of *GOD* in *Scotland* again, that is now so far down the brae? Will ever there be a *reviving* among His People and Friends again? It is true, many of you gives an Answer to this, but it is such an Answer as *Mistelief* dyts; no Lord, no *living* for them: Ye are at your nods with it, and at your how can it bees with it: How can it be? will Christians work Wonders to get a Kirk *live* again? And think ye these are brave Answers? But O Lord God, thou knowest, is the best Answer we can give Him, when ye are pussed with this Question, although our Master's question ov'rwar us; yet we have so much Charity to give our Master, that it doth not ov'rwar Him.

There is a *Fourth* thing our Master will have our Thoughts brought

brought above board about, before He put Hand in His Work to mend it; and that is, Whether that is a Truth or no, that our *Master* stands stedfast in his *Covenant*, and in his *Love* and *Faithfulness* to his poor People in the way of the Cross? But I trow many of you has never given such an Answer as to put your Seal to all this yet, that it is true. Well, these are the Four things that our *Master* will have Answers to in *Britain* and *Ireland*, before ever He put hand in His Work.

There is a Third *Lesson* ye would Learn from the Connection, and it is, that when the People of G O D puts the desperat like Case that they and the Work of GOD in the Land is in; He will be sure to take Notice of it, and mend it: When ever the *Poor man* here lays the Case of the *dry bones* fair over at GODs Door, he gives a fair account of them. There is many of you saying now, there is no hope of the break of our Day yet, and there is no hope of the rising of our Sun? I say to you, the Case of GODs Work hath never been laid at CHRISTs Door; and since it is so, how can ye have any hope of the mending of it: For ye that are hearing me the night, are all one of four, and a fifth ye will come to; and as long as ye are one of these four, ye will never put the Work of GOD right on GODs Hand. *First* then, Do not mistake your Case. There are many Folk thinks there has been a worse World than this: Mercers are cheap, and all things are plenty, and what great Loss have we then, be the want of Preaching. There are many of you, and ye get the *bit* and the *brat*, ye are satisfied, what the matter what Government be up, we will ay get some Preaching under any Government, and we get plenty, there is the less matter. He that is always carefull for Plenty, can never be said to lay the Case of the Kirk of GOD in *Scotland* wholly at GODs Door. *Secondly*, There are many of you has gotten a look of the Case of the Kirk of GOD, but it is but an overly look that ye have gotten of it, ye have never been at the heart of

of the Sad Case of the Kirk of GOD in *Scotland*; may it not be written upon many a Man and Womans Brow among you? this Man and Woman took but a superficial look of the Case of the Kirk of God in *Scotland*: and have ye ever put the Work of God over on GODs Hand that has gotten to this day but a superficial look of it? no. A *Third* sort of Bodies hearing me the Night, and that comes out to hear Preaching that never puts the Work wholly upon GODs Hand, and that is, those that has gotten a look of the Sad Case and Kirk of GOD in *Scotland*, they have put it upon His Hand also; but they have put it upon His Hand with a Reserve, that isto say, if He had taken in the Creature to help Him in the Business, then they would credit Him; but if He take not in the Creature to help Him, they will not credit Him in His Work; Shame & lack come on that Reservation. And our *Master* would take in Might and Power, then we would Venture on Him; but and He take not in Might and Power, we will not give Him credit. O can thou be said to put the Work of GOD on GODs Hand, that puts it but ay upon His Hand with a Reserve? no. There is a *Fourth* Sort among you that cannot be said to put the Work of GOD on GODs Hand, and that are these, that are putting over the Work of GOD upon CHRISTs Hand; but they put it Presumptuously upon His Hand: there is meikle Presumption in your putting over the Work of GOD in His Hand, and our *Master* will not take a Presumptuous putting over the Cause in His Hand. Well, I have News to tell you from Heaven the Night, and they are these, that the Case of the Work of GOD in *Scotland* hath never been rightly laid to Christs Door yet, ye keep it ay among your own hands. O ye in *Carlisle*! put once the Work of GOD fairly over on Christs hand, put it once cleanly over on his hand, put it once wholly over on his hand, put it once believingly over on his hand, put it once humbly over on his hand, and do not think that our *Master*

will work the Work till ye do so : therefore put it over on his hand, and do not complain of him now that he doth it not, since ye have never put it upon his hand.

There is a Fourth *Lesson* I would give you from this, and it is worthy of your marking, and that is, That our *Master* when he puts any great or honourable Peace of Work in his Peoples Hand, or when he gives them any Honourable Enjoyment under the Cross, he puts it ay so upon their hand that he gives them it with a wother weight: this is a Great Work to gar *dry bones* live. That it is therefore he gives them the wother weight with it, *Son of Man Prophecie* &c. Is he honouring thee with an Excellent Enjoyment under thy Crois, & is he honouring thee with an Honourable Work under thy Trouble; O then Man, do not mistake him, he will put a wother weight to hold thee down, that thou may know what thy self is, that thou may carry the impresson of thy Original on thy heart all thy days as *Jacob*, a great Prince and Prevailer with GOD; then he must have a wother weight laid on him, with that *he must touch the hollow of Jacobs Thigh, that so he might go halting all his days* : he shall give him some sad exercise with it, that he shall never get up his Back again all his Life. Is *Ezekiel* admitted to great Manifestations and Revelations? then he must have *Son of Man* almost at every Commission that he is sent. Many times we forget our selves when we meet with the Enjoyment, and therefore we must have a wother weight to make us consider what we are.

A Fifth *Lesson* from the Connexion is this, That such is the Condescendency of our *Master*, that when ever he is pleased to put a hard Work in our hand, he gives us also suitable Encouragement and Furniture to do our Turn. Is not that a hard and heartless Work to Preach and Prophecie upon *dry bones*? that it is; then he shall have no more ado but Prophecie on them; I shall do all the rest my self. Many of you may able think the

Work

Work that GOD puts in your hand hath neither Ryme nor Reason for it: ay, but there is not a hard Work that ever He puts thee to, but he gives two pieces of honourable Encouragement. The *First* peice of honourable Encouragement that he gives thee at every hard Duty is this, *My grace is sufficient for thee.* And then *Secondly*, He gives thee noble Success at the end of it, and Strength to go through it, and noble Success at the close; and what would ye have more?

There is a Sixth *Lesson* from the Connexion, and that is, That a Faithfull Preaching when ever it comes home to the hearts of a People, it is ay the beginning of the break of day to a poor Church: here the Word of the LORD begins to waite faithfull words on Friends and Acquaintances; this is ay like the break of day to them.

A *Last* Observation from the Connexion, is this, That our *Master* loves well to have his People well insighred in their Work that they have before their hand, and that they have a-do; and what it may cost them ere they begin, lest they grow heartless in the Work ere they end: Therefore he puts the Man in the midst of *the Valey of dry bones*, and lets him see all his Work.

Now in the Words that I have read, There are two or three Things that ye would shortly mark from, and go forward. And the *First* Thing that ye would mark, is this, That whatever be the hardness of the Work that our *Master* puts us to, it sets us ay well to give joint Obedience, this is very clear here: It was a hard and heartless Work to Prophesie upon *dry bones*; and yet this poor Man doth it in Obedience to our *Masters* Command: It is very commendable in a day of the Cross, whatever be the hazard of the Duty that our *Master* commands us to go about, instantly to set about it: I shall say but two Words to this, because I may not stand. 1. O but it is a great thing to give Obedience to CHRISTs Commands amongst

us in thir our days: And our *Disobedience* hath three sorts of clothing on them; and for my part, I love not one of them. The *Disobedience* of *Scotland* is clead with three *Cloathings*; and every one of them I think worse nor another. *First*, There are many cloathes their *Disobedience* to GOD with *Humility*. *Peter* he thought to win away with his *Disobedience*; because he cloathed it with *Humility*. But Our *Master* He boasted him out of it. It may be there are some of you has your *Disobedience* cloathed with *Humility*; beware of that, GOD will boast you out of it ere ye and He shed. But there is a *Second* sort of cloathing that our *Disobedience* in *Scotland* hath on it, and that is, *respect* to CHRIST, this is cleär in 1 *Sam.* 15. chapter, read downward to the end of the Chapter; There *Saul* gets a Charge to kill the *Amalekites*; well, he spares *Agag* the King of them, and the fat of the Flock; and wherefore does he this? he says it is, that he might offer a Sacrifice to GOD with them, there is a *Disobedience* cloathed with *respect* to GOD: For as sure as GOD is in Heaven, *Obedience is better nor Sacrifice*. There are some of you, ye do this, and that, and the other thing in *Disobedience*, and ye pretend *respect* to him in your Disobeying of his Commands: O cloath not your *Disobedience* with a *respect* to him, for when ever ye and he meets, your *Disobedience* shall be found to be naked and bare before GOD. There is a *Third* sort of cloathing that our *Disobedience* is cloathed with in *Scotland*, and that is, with *Force* and *Necessity*; we are necessitat and forced to Disobey GOD: Shame and lack come upon that *force* and *necessity* that makes Folk sin: So said poor *Saul*, I forced my self to offer; what won ye by that man? ye got the Curse of GOD upon you, and upon your Posterity, as many gets in these days. There are as many say they behoved to medle with this and that, and the other thing, tho they be not

not lawfull; *Force* and *Necessity* put you to it: But will you let me see in all the Word of GOD, where ever *Necessity* and *Force* warranted a man to put his hand beyond his Commission. I shall say butt two words to this, *First*, Let the Command be never so hard, and heartless like that thy *Master* puts in thy hand to Obey, since he puts his other Eye upon it; I Charge thee to Obey Him; for it becomes thee to do so; & ay the harder thy Work is, the more honourable shall thy expences be. And then *Secondly*, Never cloath your *Disobedience* to GOD in a day of the *Cross*, for it shall be found naked & bare ere all be done: Here a poor man he *Prophecies* as GOD commands him, and he has the more Peace of that. There are two words I wou'd say that are lying in the Bosom of this, *First*, I love ay the *Obedience* well that keeps the *Rule* before it: There are many says, that they Obey GOD in this Ill Time, but they cast the *Rule* and the *Square* from them; and how can he draw a draught right, that has not the Line before him? and how can thou write that is a Schollar, that has not the Copy before thee? May it not be said of many Professors in *Scotland* that they have casten away the *Rule* and *Square*, and how can they Obey right? But the poor man that keeps the *Rule* and the *Copy* in his hand, he writs the better of that. *Secondly*, It is ay heartsom to see the People of GOD Obeying, so as that they can give an account of their *Obedience*, when ever they speak to GOD about it; The poor man here, he gives an account of his *Prophecying* as GOD commanded him. What account can ye give of your *Disobedience*? There are many of you has a *Lame Obedience*; and many of you has a *Blind Obedience*; and many of you Obeyes the Creature, but there is no *Obedience* given to GOD among you as He Commands: But here a man keeps the *Rule* in his hand, and he Obeyes as GOD Commands. O Study these Two, and ye shall have brave Penniworths in these Days.

The next Observation from the Words is this; That when the LORD is pleased to back his Word with his Spirit, then it makes an uncouth *Noise*, and a *Sounding* in Folks Bosoms: Is there any *Sounding* or *Rattling* in your Bosoms the Night? Is there not that, no sooner the Word is spoken, but as soon there is a *Sounding* raised in your Bosome. There are these three Things that I see lying here, *First*, That our *Master* never beguiles his People; He never beguiled one of his People: O! will ye credit him then? *Secondly*, I see this, That the Reviving of a sad backslidden Case and Condition of the Church and People of GOD is not all done at once; but it is a Work that is done by *Degrees*: and therefore, ye would not be discouraged, though your Sad Case be not all mended in one day; The LORD works his Work by *Degrees*. *Secondly*, It is a heartsome to see the Work of GOD going on forward, when ever Folk puts their hand to it, it is heartsom. When no sooner a Minister begins to preach, but there is a *noise* in the Peoples bosom; and it is heartsom, when Christians no sooner falls to Prayer, but as soon their hearts melts for sin.

Now that I may speak a little to this; for I resolve to speak a word to every one of thir steps the Night. 1. I will let you see what a *sounding* this is, that is in Folks botoms, in the day that the Word of the LORD backed with the Spirit, wins in upon their Heart. 2. I shall let you see wherein the Nobleness of this lyes, to have such a *sounding* from the Word of the LORD upon our Heart. And then *Lastly*, A word of *Use*; and go forward: for the *sounding* that the Word of the LORD makes in a Christians bosom; we shall let you see, *First*, What it is that doth *sound* in a Christians bosom in the day that the Word of the LORD wins in upon his Heart. And then, *Secondly*, What sort of a *sounding* that it hath.

For the *First*, What it is that doth *sound* in a Christians bosom? There are three or four Things that *sounds* in the day that
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the Word of the LORD wins in upon his Heart. *First*, The Law *sounds* in his bosom. And *Secondly*, The Gospel *sounds* in his bosom. *Thirdly*, Judgements and Rods *sounds* in his bosom. *Fourthly*, Experiences of the Kirk and People of GOD begins and *sounds* in his bosom, being backed with the Word and Spirit: Is there any of these beginning to *sound* in your bosom the Night? that there is an uncouth din in your bosom now, where there was none before; and there is meikle *wanrest* now in your bosom, where there was meikle *security* before. 1. O that GOD would let louse the Law to make din in your bosoms, that it might be your School-Master and Pettigogue to take you by the hand and lead you unto CHRIST in the day of your Cross. 2. Is the Gospel *sounding* among you, and in your bosoms? is a crucified and risen CHRIST sitting at the Right Hand of GOD *sounding* among you? 3. Doth his Rods and Judgments have any *sound* in your bosoms? Is there any thing of that *sounding* among you? *Kiss the Sun lest He be angry* Is there any thing of that *sounds* among you? *Come, let us return unto the LORD, for He hath torn, and He will heal us.* Is there any thing of that *sounds* among you? O Observers of lying Vanities and Forsakers of your own Mercy. What *sound* doth the Experiences of the Case of the Kirk and People of GOD make among you in thir days? There are a whein Folk in the 106. Psalm and 7. v. remembered what their Forefathers met with, and it hath an uncouth *sound* in their bosoms. But 2. What sort of a *sound* is it that these things makes in a Christians bosom? It is a sort of a *sounding* that hath these Four going alongst with it. *First*, It is a sort of a *sound* that breeds many Questions in the poor bodies bosom; such as these, *What shall I do to be saved? What shall I do to win by Wrath? What shall I do to get a pacified GOD through JESUS CHRIST? What shall I do to get a Good Conscience kept in an Ill Time?* It breeds

a number of such questions in Folks bosoms. But *Secondly*, It is such a sort of a *sounding*, as puts us ay to a *nonplus*, till the Spirit of GOD save us: We have such a *sounding* in our bosoms, that we know never what to make of it, till the Spirit of GOD resolve us; it is such a sort of a *sounding* as puts the poor Body once to its Wits end; it puts Men & Women to their Wits end, that they know not what to make of it, and they know not what to do, till the Spirit of GOD resolve them. But *Thirdly*, It is such a sort of a *sounding*, as keeps ay a din & wanrest in a Christians bosom, till it rest upon GOD through CHRIST; it keeps evermore a wanrest in a Christians bosom, till it rest upon a Slain CHRIST: When going out it *sounds*, and when coming in it *sounds*; When the poor Body is rising it *sounds*, and when it is lying down it *sounds*, so till it make the poor Body start in its Sleep, and rest it gets none, till it be Hand-fasted with CHRIST; and therefore thou thinks thy self in a very Sad Case, poor Body, and rest thou gets none, till thou rest upon CHRIST: But I trow little wanrest hath some of you upon that account. But *Fourthly*, It is such a sort of a *sounding*, that hath this going alongst with it, meikle *Reverence* bred to the People of GOD, great *Admiration* and *Adoration* of GOD, speaking that word that makes a *sound* in a Christians bosom; that thou wonders that ever GOD should have bestowed a word upon thee, and it is matter of thy *Admiration*, that ever He should have bestowed a Promise upon thee; & thou admires Him in His Commands, and *reverences* Him in them; and thou adores Him in His Threatnings, and *reverences* Him in them, and every thing that His Word speaks, has an holy aw upon thy Heart.

Now the *Use* I would have you to make of it, is this, Is there any such *sounding* among you the Night? I trow *Corruption* makes *din* enough, and *fear* of the *Creature* makes *din* enough; but the *Word* of GOD makes no *din* among you: But

O I would love it well, and the *Word* of the *LORD* made *din* among Folk; and I would love it well, and a *stolen Night* *Preaching* made *din* among Folk; and I would love it well, if every one of you made *din* in one anothers bosom; and I would love it well and speaking often one to another in the *Name* of the *LORD* made a *rattling* in your bosom; Did not our hearts burn within us while He talked with us by the *Way*, and opened to us the *Scriptures*? Is there any such burnings among you the *Night*?

Now the next Step is this, There was a *shaking* or *rattling* among them; that is a greater nor a *sounding*: There was a *rattling*, and so a moving of *bone* to *bone*, and *joint* to *joint*. Will ye tell me, Sirs, is your *sounding* advancing to a *shaking* yet, and is your *sounding* and *shaking* advancing to a moving *bone* to *bone* yet? That I may speak a little to this; I will a word to these *Four* or *Five*. First, To this, *What is this shaking or moving of bone to bone* 2. A word to this, *How do they move bone to bone*. 3. I shall speak a word to this, *Wherein the Nobleness of this lyes, to be moving bone to bone*. 4. To what *Way* the *LORD* doth bring this about. 5. A word of *Caution*. And Lastly, *A word of Use*; and go forward.

For the First, *To the shaking and moving of bone to bone, and joint to joint*; That I may speak a little to this, there is *shaking* of *three*; and there is a *moving* of *six*. O sirs! know ye them at a *Preaching*? There is a *shaking* of *three*, and a *moving* of *six*: Know ye the *three*, and the *moving* of the *six* at the back of a *Preaching*? For the *shaking* of the *three*: First, There is a *shaking* of thee louse of all thy *self-love*; Is there any thing of that among you? So that now *self* is excommunicat; *Self-love* is casten to the *Door*. I trow it may be a matter of our *Lamentation*, *Master*, *Pity Thy Self*, is the thing that has the greatest *sound* among you: But O to be *shaken louse of self* at a *Preaching* among Men and Women in a

Paroch, is a *brave shaking*. Secondly, Hath Preaching *shaken* all *sleeping cods* from you yet? It cannot well be told how many *sleeping cods* poor Bodies takes to sleep on under the Gospel; Sometimes *Mercies*, and sometimes *Judgements*; and sometimes one *Priviledge*, and sometimes another. Now when the Word of the LORD wins in upon thy Heart, it *shakes* thee louse of all these, so that thou has none to lippen to but CHRIST. O for that *shaking* in the Parish of *Carluke*. Thirdly, Is thou *shaking*, O Man, and is thou *shaking*, O Woman. (at the back of thy hearing of a Preaching) louse of all the grips thou had of *Idols* and *Lusts*, that for all the grips that thou had before of them, yet thou is *shaken louse* of them all now; and thou is saying to thy *Idols* and to thy *Lusts* be gone. O that GOD would *shake* you louse of these! The Professors upon *Clyd* hath taken such a grip of *Idols*, and of the *World*, that till GOD give them a *shake* while all their *Gutts* groan again, no other thing will make them quite with their *Idols* and with this present *World*: Now these are the *shaking* of the *three*; LORD, send them all in *Carluke*. And then for the *moving*, there is a *moving* of these *six*. O know ye them at the back of a Preaching! First, There is a *moving* to *Union* again, that ye shal be *unite* now again, that hath been long divided: What are the *Divisions* of the Professors of *Clyd* in these days like? it is just *bone* fallen from *bone*, and *joint* from *joint*, and where *bone* is fallen from *bone*, and *joint* from *joint*, that will not be a Strong Body for Christ. There were some *Divisions* among you not long ago ament *hearing* & no *hearing*, and some takes *hearings* side of the House, and some take the other side: And now there are some *Divisions* among you ament a *Bond*; and some of you, ye say, that ye are clear to give a *Bond* for present *Peace*; and some is not clear to give the *Bond*. I think ye should think shame evermore to be divided that way, by giving the Enemies always leave to *Laugh* at you

you, and GOD always *occasion* to be *angry* at you, and the *Devil* always playing his *Game* upon it. But, and ever there be a right *sounding* in the Christians bosoms in *Cartuke*, there will be a *moving* of *bone* to *bone*, and *joint* to *joint*: And therefore, ye that has *moved* from the *rest*, and ye that has *moved* from your *bone*, make it your Exercise to quite your defences, and make it your Exercise to quite your Arguments, & put *Repentance* in the place of them: And ye that has not *moved* from the *rest* by *Compliance* that way, and has not *moved* from your *bone* by *Defection*, pray for them, that *Temptations* has overtaken, and bear burthen with them; and whenever they mint to come home again by *Repentance*, as soon restore them with the *spirit of Meekness*; and let nothing but *Union* be among you. For it is ay heartsom to see *bone* coming to *bone*: But it is ay sad to see *joint* falling from *joint*, and *bone* falling from *bone*. I think our Case was sad enough before in *Scotland*, tho now anew of you; ye are not letting *bone* fall from *bone*, and *joint* from *joint*; but I think ye should be so tender of CHRISTs Body (ye that lives in this neck of the Land) that ye should not give the *Devil* leave to break you again: I thought that ye had been more tender of CHRISTs Body, and the breakings that it has gotten in this Land already: Ye that has fled from your *joint*, then presently to break it anew again; but since the thing is done that cannot now be mended: As ye will be Answerable to the *Great GOD*, I all no more from other by your *Debates* and *Defences* for these sinfull Courses: For as sure as GOD is in Heaven, these that hath greatest *Debates* and *Arguments* to Defend that *Practice*, whenever they shake hands with cold *Death*, and sees GODs Face sitting on a Tribunal of *Justice*, they will quake at the spall for what they have done, in making a new Rent in the Body of CHRIST. But, *Secondly*, It is such a *moving*, as wherein every one of you is to Labour to be in that place wherein once

ye were again : Sometimes the lively Grace of GOD was in Exercise in thy bosom; labour to move towards that again : Sometimes thou had a *room* in CHRISTs Body; thou was either a *hand* or a *foot*, or something; but now since thou has slipped a Buckle, thou is become Useless: O will thou labour to be where once thou was again. O the slackness, O the done cold-rifeness that is come up upon Christians now adays: and for my part, I think it no wonder; for ye have broken off from GOD by your *Compliance*, and ye have broken off from your selves by your *Defection*; And therefore it is no wonder that ye have lost both hyde and hew. And a *Third* Peace of *moving* that ye are to move; ye are to move to this, to make it your Exercise to make up a *Body* for CHRIST more mack like for carrying on His Work then ever ye have done: Therefore join your strength together to lend a Lift to CHRISTs Work: Many of us we join our strength together, and we join our Arguments together to hold CHRISTs Work *Low*, or put it out of the Land: But Remember I said it, such as joins their Arguments together for the overthrow of GODs Work; Such of you I say, shall either Answer for this, ere ye go off the World, or ye shall Answer for it afterward: Therefore *move* so, as to join your Arguments together for the strengthening of GODs Work. There is a *Fourth* *moving* that I love well in a *Parish*, and that is, a *moving* evermore from the poor sad Case and Condition ye are in, to a better Case and Condition; O but that were heartsome! There are many of us, we are ay *moving* to the Worse; O but that is Sad: but to be *moving* ay from better to better is pleasant, that were heartsome in such a *Time* as this is. Now, O but I love these *five* *Motions* well in a *Parish* or *Countrey-side*.
 1. I would love that *motion* well to be *moving* to more Knowledge, and more Practice, at the back of more Knowledge in a day of the *Cross*, and in a day of *Trouble*, Isa. 2. 3. and many
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People shall go and say, *Come ye and let us go up to the Mountain of the LORD, to the House of the GOD of Jacob, and He will Teach us of His Ways, and we will Walk in His Paths*: But I trow there was never more Knowledge and less Practice among Christians, nor there is in these days. It is not for want of *Light* that ye go to *Hell*; and it is not for want of *Light*, that ye make many Barks in GODs *Good Beer-land*; It is not for want of *Light*, that ye meddle with this ill Turn, and that ill Turn: But ye bring not your Practice the length of your *Light*. A 2d. *Moving* in a *Parish* that I love well, and that I think were very heartsom, and that is, a *moving* in Conformity to CHRIST in every piece of their *moving*, 2 Cor. 3. 18. *But we all with open Face, beholding as in a Glass the Glory of the LORD, are changed into that same Image, from Glory to Glory, as by the Spirit of the LORD*. So every Step of *motion* is Nobler than another; For every one of them is to a nearer Conformity to CHRIST nor another: But I trow little *motion* is of that kind amongst us. A 3d. *Motion* that I love well in a day of *Trouble* among a People, and that is, a *moving* to the Work of the *Cross*, and a *moving* to the Fruit of the *Cross*; O for such a *moving* among you; O to have you at this, *How shall I get the Work of the Cross done? and how shall I get the Fruit of the Cross brought above board?* There are a deal of a din about your *Losses* at this time: O as ye complain of these, I have lost such a *Horse*, and I have lost such a *Mare*, and I have lost such a *Cow*; But never a word of the Fruit of the *Cross* among you all; Nor never a word of the Work of the *Cross* that is lying behind your hand. O *move* to have the Work of the *Cross* done, and the Fruit of the *Cross* brought above board, and this will make *joint* go to *joint*, and *bone* go to *bone*. But there is a 4th. *Moving* that I would think very heartsom in a *Parish*, and that is, a *mov-*

ing evermore to the laying of a Good Foundation, and a *moving* to the Building of a Good Sydwall upon that Good Foundation, ay till the Riggin-stone be put on: Is there any *rattling among your bones*, how to get a Good Foundation laid, and a Good Sydwall brought up upon that Good Foundation, that so ye do not build upon your Good Foundation *Hay, Wood, and Stubble*, that will be burnt up. The next Fire, of Trouble and Storm of Temptations that comes, the *Hay* of a lean Practice, and the *Stubble* of Delusion driven in by false Doctrine; either a Storm and Tryal, or the Fire of the Pure Word of GOD shall burn it all up: Therefore *move* to the laying of a Good Foundation, and to the getting on of a Good Sydwall upon it, and that will bide the Fire. There is a *5th*, Sort of *moving* that I would love well among you, and that is, I would have every one of you *moving* from one *Degree of Grace to another*, till ye win to put on the Cope-stone: *Move* from the *Root* to the *Branches*, and from the *Branches* to the *Fruit*, untill ye have the *Fruit casting a fragrant Smell among you*: Vow, but I would think it a brave noise and rattling in a *Parish* in that 2 Peter 1. 5. If ye were *adding to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, & to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness Charity*. O that is a brave Addition; that in all these, ye shall neither be *barren nor unfruitfull*. But *5thly*, There is a *Motion* to the Throne of Grace by *Prayer and Supplication*. And *Lastly*, A *Motion* throw all the Corners of your own Hearts: LORD, send much of that *Motion* in *Carluke*.

A *Second* Thing to be spoken to, is, *How do they move bone to bone, and joint to joint?* This imports these two. *First*, It Imports an *orderly moving*; never one of them puts another out of its Place: O sweet to see the People of GOD busie
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lie in their own *Station*, and ay keeping themselves within GODs *March-Stones*: But I trow it may be said of many, they pass without their *Station*, and they let GODs *March-Stones* be removed; and that makes them but a poor Life of it. *Secondly*, They are *very distinct in their Motion here*; There is no sort of *Confusion* here among them at all; But I know not: Many of us hath a number of *Motions* in our bosoms, but we are very confused in them; confused as to their Original; confused as to the manner of carrying on of them; and confused as to the close, and upshot of them: and the Lines of *Confusion* is spread over many of you.

The *Third* Thing to be spoken to, is, *Wherein the Nobleness of this lyes, to have such a Shaking and Moving in a day of the Cross?* The *Nobleness* of it lyes in these *Four*, 1. It is an Evidence that the *Spirit of GOD* hath *His Word* among you, and ye are getting Good of the *Word*; and O but, it is a *Noble Enjoyment*. 2. The *Nobleness* of it lyes in this, it is a *Forerunner* that ye will get more *Prophecy* upon you: It is a *Forerunner* that ye will get more of *His Mind*, & more of *His Word* and *Spirit* poured out upon you: For here *when they move bone to bone*, that afterward He says, *Prophecie again upon them*, and they stand up a *living Army to GOD*: Therefore if there were any *noise* in your bosom, and any *moving* among you, there would be some hope a *Play*; but when there is no *noise or moving* among us, while there is such coldness in your bosom, it is a *Token* that our day is not yet dawning. 3. The *Nobleness* of it lyes in this, That by the *Gospel* the *LORD* doth work *Wonders*; Then it says, *GOD* hath wrought a *Wonder* at yon *Preaching*, and thou is the Person that has seen the *Wonder*; and thou is the Person on whom the *Wonder* is wrought. What is *Preaching* doing? It is *working Wonders*; and I am the Person that hath seen the *Wonder*, and I am the Person on whom the *Wonder* is Wrought. O

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heartfom, *I am one of the dry bones beginning to live, and I am one of the disjointed bones moving home to my bone again.* 4. Ay the more there is a *moving bone to bone, and joint to joint*, The heartfomness of it lyes in this, it is a Token that the *fair day* is coming, our *soul day* is past; our *Summer* is coming, and our *Winter* near a close; and O but that be heartfom to have it so; and I would not seek a better Token of a *Spring* in this part of the Land; and I would not seek a better Token of the break of day in *Carluke*, then such a *moving or rattling* among you, O that we were ay *moving* to the *Substance* of Godliness, and to the *Substance* of Religion; and that ye were not detaining your selves in the out skirts of the same, but *moving* into the *Substance* of Religion. *Lastly*, The *Nobleness* of it lyes in this, That this is the thing that puts Men and Women in a Capacity *to bide a Blast for CHRIST*: What is the Reason some of you is broken with a *Temptation* ere ever ye wit of your selves? The Reason is this, there is *louse joints* among you: There are many Halts among you. What is the Reason ye Fall so soon? there is some *bone* out of its place; there is some *bone* out of *joint* among you. The Body of the People of GOD falls before the Enemy, because they are all *disjointed and divided*. Particular Persons falls, because they have their *Graces disjointed*, and put out of their Place: Either *Faith*, or *Love*, or *Hope*, or *Fear*, is out of their Place. And for my part, I cannot tell where the *Christian* is that keeps all his *joints* together in a compact Body for CHRIST in this day of the *Cross*; and till *bone* be kepted by *bone* among you, ye will never be able Professors for *biding a Blast*.

The next thing to be spoken to, is a word of *Caution*. And 1. There would be a *moving* among Folk sometimes; but do not mistake, they have three *Faults*, 1. They do not know what way they are *disjointed*; How know they what way to *join* again? For some Folk will not let it light that they have
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disjointed themselves: A Second Fault among you, and that is, (indeed *Dispensations* makes a rattling in your bosoms) The *Word* of the LORD makes no rattling in them; and till some other thing make a rattling in your bosoms nor the *Cross*, it is a Token that the rattling in your bosoms is not found; Take heed what I say, for I am not speaking Gibbers: I do not say but the *Cross* may waken a Saving Exercise in a Christians bosom; but and they have no other thing that carries on that Exercise but the *Cross*, it is a Token that that Exercise is not real; but thou must have the *Word* of GOD joining with thy *Cross* to make a rattling in thy bosom, and then there is hope that will be a Saving Work then, no till then: This is not to Discourage you, but it is to make you labour to join the *Word* with the *Cross*, for making a rattling in your bosoms, that it may not be the *Cross* principling your Exercise, but the *Word* of GOD principling your Exercise. There is a Third Fault among you, and that is, ye would move so, as to have a Motion to Circumstances, but not to Substantials; But there must not only be a moving of the little bones together, but of the great bones together, or then ye will never be a strong Body for CHRIST. The Use I would have you to make of it, is this, O long for such a day, wherein there shall be such a Motion among you, that there shall be a Motion Heaven-ward, and a Motion GOD-ward in your bosoms, & and a Motion to one another, after that ye have been long divided: For it will never be well, till there be such a Motion among you. But more particularly, There is a rattling of seven in a Christians bosom that I would have: LORD, send the seven rattlings among you. The First Piece of rattling that I would have among the Christians bosoms in Carluke, is this, I would have the three Whats rattling among you: There are three Whats I would have rattling among you at the back of the *Word*, and at the back of the *Cross*, and at the back of

Sad Dispensations. The First *What*, I would have a rattling in your bosoms, is this, Every Man *smiting upon his Thigh*, saying, *What have I done?* LORD, send that *What rattling* among you. There is a Second *What* I would have rattling among you, and that is, *What wilt thou have me to do?* O LORD, I will take my Will and break it in two, and lay it down at Thy Feet. A Third *What*, I would have rattling in your bosoms, and that is, *What have I any more to do with Idols?* Now, LORD, send these Three *Whats rattling* among you: But there is a Second Thing I would have rattling in your bosoms, and ye may take it out of the third Chapter of Jeremiah 21. verse, *A Voice was heard upon the High places, Weeping and Supplication of the Children of Israel; for they have perverted their Way, &c.* LORD, send that rattling among every one of you upon the High Mountains, Mourning, and filling all the Fields with Sighing and Groaning: O but that were a soncier rattling in a Parish; that thou that is a *Christian* never sooner wins to the back of a Dyke, but thine Heart melts for thine *Iniquities*; and thine Heart melts for thine *Abominations*; Thy Head like a Well, and thine Eyes like Rivers of Tears, for thy own sin. and for the sin of the Daughters of Sion: LORD, send such a rattling among you; for the *Christian* can never los for Tender-ness. A Third Rattling among you, and that is, *Everyone of you Exhorting another to Love, and to Good Works.* O for that rattling among you, as it is in the sixth of Hosea at the beginning; *Come, and let us Return to the LORD; for He hath Torn, and He will Heal us; He hath Smitten, and He will Bind us up.* The Good Man saying to the Good Wife, *Come, let us Turn to the LORD; for He hath Torn, and He will Heal us:* The Good Wife saying to the Little Ones, *Come, and let us Turn to the LORD; for He hath Torn, and He will Bind us up:* The Good Man and the Good Wife,

Wife, and all the Bairns of the House, saying to the Servants, *Go Home to the LORD, Go Home to the LORD; for He hath Torn, and He will Heal us.* It is not *Prelats*? It is not *Malignants* that hath *Torn* us? But it is the *LORD* that hath *Torn* us for *our Sin*: Therefore, let us go to Him that He may *bind us up*. O but that would set every one of you well in such a day to be Admonishing one another, to come and stir up one another (*Sirs*) to *Love*, and to *Good Works*. A Fourth *Rattling*, I would love well to be among the *dry bones* of a *Parish*, and that is, that which is mentioned in the seventh of the *Romans* 24. verse. *O wretched Man that I am, who shall deliver me from the Body of this Death?* Is there any thing of that *rattling* among you, that the *Body of Death* is grown so weighty to some of you, that ye would give all the World and ye had it, to be quite of it: O that *GOD* would make it so to you, so that ye would go to your Prayers, and go to Heaven, as it were, and cry, *O wretched Man, who shall deliver me from the Body of this Death?* Always I trow we may cry twenty times *wretched Men that we are*, but a *Body of Death* is not vexing us in thir days. There is a Fifth *Rattling* that I would love well among you, and ye may take it out of *Psalms* 101: 2. *O when wilt thou come unto me?* And for this end, ye are sending *Post* after *Post*, after blessed *JESUS*; for blessed *JESUS* is away, and ye dow not live without Him. *O when will He come unto me? O when will He be as a Roe? O when will He be as a Fellow Deer upon the Mountains?* *Song* 2. 17. *When will He be here? O when will He come unto me?* But I trow, Blessed *JESUS* gets leave to go; and Blessed *JESUS* gets leave to bide *away*; and few of you makes *din* for Him. There is a Sixth *Rattling* I would have among you, and ye would take notice of it, and observe it. and that is, A *rattling* in your bosom about your *Unfruitfulness*, and the *Plague* of your own Heart, that ye cannot be satisfied, till ye get
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that taken away, *Isaiah 63. 17. Why hast Thou made us to Err from Thy Ways, and hardened our Heart from thy Fear?* Is there any thing of sorrow for that, rattling in your Hearts? I know not. I think *hardness* of Heart doth not trouble us much, and *feet erring* troubles us as little. What, doth that trouble you now? *Where is the sounding of His Bowels?* Ye cannot hear one sound of His bowels toward you, and yet ye are not troubled for it. *Seventhly*, Is there any rattling in your bosom about the *Suffering of your Master* within the Land? so that ye cannot go out at the Door, but ye must Cry, *How long shall I Cry out of Violence?* And ye cannot go out at the Door, but ye must Cry, *The Carved Stones is lying as the common stones at the head of every Street:* And ye cannot go out at the Door, but ye must Cry, *The Sanctuary is burnt up:* And ye cannot go out at the Door, but ye must Cry, *Lift up Thy Feet, for the Desolation of Scotland is very long.* And there is an uncouth rattling among you for the News of the *Judgements* that is coming against a *fit-ten up Generation*, for the *Changing of His Ordinances*; and for the *Breaking of His Everlasting Covenant*, *Isaiah 24. 5, 6:* Now is there any rattling in your Bosoms for all these? *Eighthly*, Is there any rattling in your Bosom for this? (and ye would take Notice of it, and Observe it) that Blessed JESUS may come once again and take *Insestment* of that which was His *Own*, and make it manifest that He will not be dung out of it by the *Wicked World*; And would once again make it out, that He is *The Greater Party*; and will bring the *Measuring Line*, and lay to His *own Lands*, and will neither want *Cotte-house* nor *Keat-yard*, that belongs to Him: Is there any rattling for that among your *dry bones*? Will ye tell me, *Sirs*, Is there no *moving* among you? Resolve ye to Sleep still? The *Word* of the LORD never makes you break your Nap, never puts you once to your Feet. O long for a din some

Din some *Word*! O long for a Din some *Preaching*, that will
 neither give you Nights rest nor Days rest, till ye *move* to your
 own Place again, where once ye were, and come once to the
 Top of the Brae. For I think the most part of you that
 are the People of GOD, are once at the Foot of the Hill with
 it, that hath formerly been Useful in CHRISTs Body; *Move*
 back to your own Place again. Now I think the People of
 GOD never in a right Place, where they should be, till they be
 at *Five*. And for my part, I think the Parish of *Carluke*
 out of all the *Five*: *First*, I think the People of GOD ne-
 ver right, till they win to the Top of the Brae above *Tempta-*
tions, and have *Temptations* beneath their Feet: It will never
 be well with you till it be so: The People of GOD hath suf-
 fered *Temptations* go in betwixt them and the Ground, they
 should stood upon in these Days. Ye may see *Asaph* does so:
 Ye may read your Case in him, and Mourn for it all your
 Days, in that 73. *Psalme*. He suffers *Temptations* go in be-
 twixt him and the Ground that he should stood on; and down
 goes his Head, and up goes his Heels; and that was like to make
 him go halting to his Grave. *Secondly*, I think the People of
 GOD never right *moved bone to bone*, till they be at this with it,
 that they be once above *Flesh*, and above *Blood*, and so have
 taken themselves to another *Rule*, nor that to Walk by: but
 the Question is not now adayes, What says the *Word*? But
 what says *Flesh* and *Blood*? And what says *Kin*, *Friend*, and
Alayer? What says the *Council*? And what says the *Lord*
 and the *Laird*? And what says this *Wise-man*? And what
 says that *Wise man* up and down the Countrey? But thou
 will never be right *moved* to thy Right Place, O Man, nor Wo-
 man, till the *W*ord of GOD be thy *Rule*; and till *Flesh* and
Blood be put downmost. *Thirdly*, The People of GOD is
 never *moved* Right to their Place again, till they have two inch
 of Ground for *Faiths Feet* to stand on: There are some of you,

ye leave no Ground for *Faith* to stand upon: But your *joints* will never be right; till your *Faith* have two Inch of Ground for *Faith* to stand upon, till *Faith* stand upon two Feet, ye will never be right in a day of the *Cross*: Get Ground for *Faiths* Feet to stand upon; for there is Ground enough for it to stand upon, within the four neocks of the *Bible*: Therefore do not hamper it. *Fourthly*, I think the People of GOD never right *moved*, till they have the three *Harmonies* that should be in a *Christians* bosom. 1. A *Harmony* betwixt his *Light* and his *Practice*: LORD, send that *Harmony* among you. 2. A *Harmony* betwixt the *Inward-man* and the *Outward-man*: O for that *Harmony* among you. 3. A *Harmony* betwixt the *Duties* of the *First-Table* of the *Law*, and the *Duties* of the *Second Table* of the *Law* in your *Practice*; Know ye these Three *Harmonies*? And till ye beat these three *Harmonies*, ye will never be right *moved bone to bone, nor joint to joint*. 5. They are never win to their Right Place with it, till they win to one of two, either at a fitted Battle against *Corruption*, or then a Victory over it; But as long as there is a *Parling* betwixt Sin and You, ye will never be Strong Men and Women for CHRIST, think of it what ye will: But I know not; I think there is more *Parling* with Sin, nor there is Fighting against it; and more claping of Corruptions Head, than there is drawing of the Blood of it; But and ever that make a good Broust for a *Christian*, I have lost my Skill. Well, are ye not longing for CHRISTs coming and making a *rattling* among your *dry bones*:

But the next Thing to be spoken to, is, *How brings GOD this VVork about among the dry bones*? He brings it about two Ways, *First*, By the Breathings and Outlettings of His *Holy Spirit* backing His *VVord*: O the *Movings* that the *Spirit* brings with it! As by His *Spirit*, so by His *Dispensations*; He makes them contribute to the making of them *move joint*

joint to joint, and bone to bone: For as far abroad as the *bones* of the *Kirk* is this Day, GOD will put them together yet; He will take His two Staves, *Beauty* and *Bands*, and make them all whole again, and make them join together in a *perpetual Covenant* never to be forgotten. What, Is there any more ado here? Yes, I looked, and lo, *Flesh* and *Sinews* came up upon them, and *Skin* covered them, I intend to speak a little to this when all the *joints* are Right; and when all the *bones* are Right; then *Flesh* and *Sinews* comes up upon them, and *Skin* covers them all: Every Step of His Dealing with them, hath more Profitableness in it nor another. The *Observation* then from it, is this; O but it is heartsome to see *Flesh* and *Sinews* coming up upon the *Kirk* and *People* of GOD that hath been as *dry bones* for a long time: That I may speak a little to this, *First*, I will speak a word to this, What is it that is as *dry bones* among the *People* of GOD which we would have *Flesh* and *Sinews* coming up upon. *2dly*, What is that *Flesh* and *Sinews* that the *People* of GOD should have coming upon these their *dry bones*. *Thirdly*, Where the Nobleness of this lyes to have *Flesh* and *Sinews* coming up upon their *dry bones*. And *Lastly*, To a word of *Use*: And I beg your *Patience*, and I shall close within a little.

First then, What is it that is as *dry bones* among the *People* of GOD which they are to have *Flesh* and *Sinews* coming up upon? They are to have *Flesh* and *Sinews* coming up upon these *Five*, for they are all *dry bones* among you. *First*, Upon your *Principles*: for I think the *Principles* of the *LORDS* *People* in *Scotland* is withered up upon their *Hand*; They may tell all the bones of their *Principles*: O so dry, and O so Pealed, and O so Wisened as your *Principles* are in these Days; there is no *Sap* in them: Therefore I would intreat you in the Name of my Great Master & Yours, get some *Sap* in your *Principles*, and let it be seen that they are of a *Noble Original*, and of Heavens dye.. A 2d. *Rattling*

among you, that I would have *Flesh and Sinews coming up upon, and Skin covering*, and that is, Upon your *Resolutions* to bide by GOD: For the *Resolutions* of many of you to bide by GOD, is as *dry bones*, there is no sap in them; they are like the *Frost* in the out come, that ere ever the *Sun* be well up, it is flown in the Lift again: It was thy *Resolution* to bide be a *Covenant*, but how has thou byden by it? *Temptations* has made thee to slip a Buckle; It was thy *Resolution* to bide be a *Work of Reformation*, but how hast thou bidden by it? *Temptations* has made thee to slip a Buckle; It was thy *Resolution* to be Mortified to the *World*, and quite all for CHRIST; but O how hath thou bidden by it? *Temptations* for the *World* has made thee slip a Buckle: Will ye get *Flesh and Sinews* coming up upon your *Resolutions*, make your Put good, and had it good. Honest *Joshua* made his Put good, and held it good, *But as for me and my House, we will Serve the LORD*, *Joshua 24. 15.* I would have *Flesh and Sinews* coming up upon your *Duties*; For your *Duties* are as *dry bones*, your *Prayers*, your *Reading & Singing* (who were lively in these) and heard you going about your *Reading*, your *Prayers*, your *Singing*, your *dry bones* would kyth in them; there is no Fatness nor Sap in your *Duties*: O how would *Flesh and Sinews* coming up upon the *dry bones* of your *Duties*, *Joshua 24. 15.* A *Fourth* Thing I would have *Flesh and Sinews* coming up upon, and that is, Upon the *Practice and Walk of Christians*; I trow there was never moe bare *Practices* among *Christians*, nor there is now adays: Is not the *dry bones* of your *Practices* seen in all these days? Much Louseness, and much Lightness, & much Security, and Atheism may be seen in many of your *Practices*; Many Blacks, and many Errors in them: *But Holiness in all manner of Conversation*; I trow there be little of that among you, *Holiness written upon the Belles of the Horses, and Holiness written*

written upon the Boulls of the Houses, I trow be worn out of this neock of the Land. Lastly, I would have *Flesh* and *Sinews* coming up upon the *Profession* of the *Christians* in *Scotland*; For I think the *Profession* of the *Christians* in *Scotland* is grown threed bare: There is many of your *Professions* not worthy to be taken up at ones feet in these days: I would have *Christians* so lively in their *Profession*, that thereby I would have them engaging others to follow a *Profession*, that our *Profession* might have such a Culture and such a Beauty, that it might engage other Folk to fall in Love with it; But our *Profession* is so withered, and so bare, and so ill favoured (so to say) that it scarrs others to medle with a *Profession*; Our *dry bones* starts so throw the skin of it, that Men and Women scarrs to own it: For my part, I think it no wonder that many stand aloof from a *Profession*; it is so threed bare among us, and so ill favoured, and there are so many in their *Practices* belying their *Profession*: And for our *Ministers*, the most part of them say one thing one Year, and another thing another Year, and many of them Swore and Fore-swore, and they left their poor *Parishes* in the *Wilderness*, & they know not where to go: Some of our *Ministers* says, and he gain-says; and he says, and he gainsays, and poor *Bodies* knows not what to do.

The Second Thing that I would have, is, What is it that would be *Flesh* and *Sinews* to come up upon your *dry bones*? There is *Five* Pieces of *Flesh* and *Sinews* that I would have to come up upon these *Five* sorts of *dry bones*. The *First* Thing that I would think good *Flesh* and *Sinews* to come up upon your *dry bones*, is, Much of the *Spirit*; I would have much of the *Spirit* coming up upon all these; That is one Piece of *Flesh* and *Sinews* I would have coming on them; yea much of the *Spirit*: It is a foul shame to you, your *Principles* hath nothing of the *Spirit* on them; Your *Practices* and *Profession*

smells not of the *Spirit*. I think a Man nor Woman hath never *Flesh* nor *Sinews* upon them, nor *Skin* covering them, till they have much of the *Spirit* on them. There is a *Second* Thing I would think as good *Flesh* and *Sinews* upon your *dry bones*, and that is, Meikle *Fervency* in all these *Five*, much freshness and vigour in them: For will a number of bare *bones* do good Service, think ye, but and there were *Freshness* and *Fervency*, and *Vigour* in all these *Five*, every one of us would Heat and Warm another, and the LORD would be served thereby. A *Third* Piece of *Flesh* and *Sinews* I would have coming up upon these your *dry bones*, and that is, As I would have much *Spirit* and *Fervency* in all the *five*, likewise *fruitfullness* in all these coming up upon them, *fruitfullness* in Principles, *fruitfullness* in Righteousness, *fruitfullness* in Duties, *fruitfullness* in Practice and Profession. I think a *Christian* hath never *flesh* nor *blood*, till he be *fruitfull* in all these; but we are like to die in an *unfruitful* Condition: And for my part, I think it no wonder it should be so: For it is long since the *south wind* blew upon our *Garden*, and *fruitfullness* and *south wind gales* goes ay well together: I would have the *Flesh* and *Sinews* of a studied *Conformity* to GOD in all these: I would have growth in likeness to GOD in all these *five*, then there would be some *Flesh* and *Sinews* that would make some Warmness among them; Growth in *Conformity* in all the *five* to our *Master* would be brave *Flesh* and *Sinews* upon them. A *Last* Thing that would look like *Flesh* and *Blood*, *Sinews* and *Skin* upon you, were much Sensibleness and Liveliness cleaving to you in all these: O then ye would easily find your selves hurt; Ye would see that a very small thing did you ill: Where there is *Flesh* and *Liveliness*, a Prick or a Jagg will make the Body cry; a little weight upon them, will make them groan and cry; but I throw and lay Mountains upon some of you, ye will not cry whatever Stroak light on you, ye never

never find it, for ye have lost *sensibleness*: Now the LORD send these *five* coming up upon your *dry bones*.

The next Thing to be spoken to, is, Whercin the *Nobleness* of this lyes, to have *Flesh* and *Sinews* coming up upon your *dry bones*; Now the *Nobleness* of it lyes in these Three. *First*, It is a Token that the Work of GOD is going foreward; and O it is ay heartsom to see the Work of GOD going foreward. *Secondly*, The *Nobleness* of it lyes in this, That the Enemies Guard would be broken, and that were a great Token that our Deliverance were near coming to pass: What is it that Guards Enemies so well? It is not their own Wit, altho they have Devilish Wit enough; neither is it their Parts, nor Abilities; no, it is the *dry bones* of *Christians* that holds them on foot: As long as ye are *dry* in your *Principles*, *dry* in your *Resolutions*, *dry* in your *Duties*, *Practice*, and *Profession*, that is a Guard about Enemies head; for he doth not give you an outgate, till ye grow more sappy in these nor ye are: Would ye have Enemies Guard broken? here the Way to win at it, have *Flesh* and *Sinews* coming up upon your *dry bones*. *Thirdly*, The *Nobleness* of it lyes in this, This is the thing that will put in Capacity to stand before GOD, and live in His Sight; The Man and Woman that gets *Flesh* and *Sinews* coming up upon their *dry bones*, they shall get leave to stand before Him, when other Folk must stand aside.

The Use I would make of it, is this, O fy for shame! ye are a shamed pack, that ye should be all standing out with *bones* & *leanness* in such a day; O long for the day that would bring *Flesh* and *Sinews* with it upon you; that would make you look Experimental like, Heavener like, and Gospeller like than ever ye have done, & more like the Generation of the first born, nor ever ye have done; for ye are New Creatures born over again.

Now the *Last* word was this, *There was no Breath in them*; This is the *Method* of our *Master*, that He keeps in His Reviving His Work in a Land; He doth not all His Work at once,

but He doth it by Degrees: I here will give you five *Lessons* about the *Method* of our *Masters* Working in His Reviving His Work in a Land, and so I shall close: For I think it is the Plague of many of you, that ye mistake ay our *Master* in the *Method* of His *Working*: The first *Method* that He keeps in Reviving His *Work* in a *Land*, is this, He gives the *Wall* a *Shake*, and makes all the Louse stones fall out before He Build therepon. Now there are many *Christians*, because He has given the *House* a *Shake* to make the Louse stones fall out, they think the *House* will all be ruined; no Sirs, it is to make the Louse stones fall out, that He may gather them together in a rickle be themselves to be laid aside, for they shall never be put in the *Wall* again; but better shall be put in their Room, therefore to make the *Wal* the more Tight, ere ever He Build the *Sydwall*, He will make the Louse stones fall out. O many are the Louse stones of *Ministers* and *Professors* since thir Days began, that the LORD hath made to fall out of the *Kirk Wall*; He will not have so many *Cursed Ministers* again to Preach in His *House*; and He will not have so many *Cursed Professors* again to Profess in His *House*: Therefore He makes all the Louse stones to fall out, by *Shaking* the *Wall*; and mistake Him not when He doth so, for He is about to Build. A Second *Method* he keeps in his Reviving his *Work* in a *Land*; He lays once *Might* and *Power* by, and then he Works by his *Spirit*; And when the *Spirit* hath been about its Work, then he brings in *Might* and *Power* again, *Zech. 4. 6. Not by Might nor by Power, but by My Spirit saith the LORD of Hosts.* I warren you, some of you thinks, and our *Master* would take in such and such *Measns* to help Him to Build, then the Work would go foreward, and make bonely on; ay, and this *Kirk-man* were for Him, and that *Clergy-man* were for Him, and this *Ruler*, and that *States-man* were for Him: Not by such *Might* and *Power* is the *Method* of our *Masters Working*

Working: He layes once by such *Power*, and then He will get *Measurs* when he pleases for all that, because he lays *Might* and *Power* by, he will put to his *Spirit* to the Working of the *Work* when they are laid by. A Third *Method*, Our *Master* keeps in his Reviving his *Work* in a *Land*, and that is, He makes one piece of a *Mean* put them to their Feet, and do a part of his *Work*, and another piece of a *Mean* compleat it; or as it is in the words, one *Preaching* begin it, and another end it. He will not do all his *Work* in one Day; He will make one *Preaching* make a noise and a rattling among the dry bones, and *Flesh* and *Sinews* come up, and *Skin* cover them, and then he will make the *Work* stand there a while, till he send forth another *Preaching* to cause *Breath* enter in them: What needs Him make such a Stop in the *Work*? and may it be said? and when it is going bonely on; It may be said, that he doth this upon Two Accounts. First, Upon this Account, That the Duties of Dependency upon GOD may be well studied by *Christians*: Therefore he will have a Stop put to the *Work* even when it is going foreward. Secondly, He will have a Stop in it upon this Account, That ye may have New Errands to the Throne of *Grace*; for when we want New Errands to the Throne, we grow stark *Lukewarm* upon his Hand. I think it the Plague of many, they are worn out of New Errands to the Throne of *Grace*; And therefore they are worn out of *Fervency* in these Days. A Fourth *Method* that He keeps, is this, He begins at the out skirts of a *Land*, and makes *Religion* smite in over to the heart of a *Land*; and then he makes it to Travel through all the out skirts of it again; so that He makes *Religion* go throw like *Mureburn*, smiting all the *Fields*, going throw *High-land*, and *Low-land*, *Mure-land* and *Dale-land*. And now, Sirs, I think it may be matter of your *Mourning*, that an Handfull upon the Top of the Mountains, that had the Wind & the Storm blowing upon them, hath

bidden better by GOD than ye that lives in the heart of the Land, and had not such cruel Winds & Blasts blowing on you. But a Last Method, That He keeps in his Reviving his Work in a Land, is this, He will do something the *first day*, & something the *second day*, and will not Compleat it till the *third day*: But it is Good News whenever He puts to his hand to his Work, be sure he will Compleat it: The Use I would have you to make of it, (and so I close) O Sirs, What are ye doing? Is there any *Flesh and Sinews coming up upon your dry bones* that hears me? Is there any thing among you that says, ye will have *Breath yet*? Is there any Symptoms of *Living* among you, that ye will be a *Living Army to GOD yet*, or all be done? Therefore in the LORDs Name, I leave you with Five, and so I close. *First*, That as long as Men and Women in a Church is as *dry bones*, and has not *Flesh and Sinews coming up upon them*, as I have said, nor *Skin covering them*, it is a Token that *His Wrath* is not yet removed from them; So long as ye have not *bone to joint*, nor *bone to bone*; and so long as *Flesh comes not up upon your dry bones*, it is a Token that *His Wrath* is not yet turned away, but *His Hand is stretched out still against thee*. Thy *Dividedness*, and thy *Dryness*, and thy *Anger* is not yet turned away from thee, and *His Hand is stretched out still*. *Secondly*, I would have you Sirs, O blefs GOD for *Challenges*; and blefs GOD for *Resolutions*; and blefs GOD for *Convictions*; and blefs Him for any *noise or rattling* that is in your Bosom, and entertain them well: for they are ay Looke in the midst of them, and they be well guided and not abused, they will have a noble End and Issue. *Thirde*, I would say this to you, do not think it strange Sirs, that your sad Case and the sad Case of the Kirk of GOD is not all mended, and made up in one day: It was not one dayes falling away from GOD that ye had, ye took years to it; it is long

long since your *Defection* bred: Therefore it must take you Years ere ye win to your Feet again: Always it is ay heartsome to see CHRIST beginning His *Work* in a *Land*, for he will ay be at the Fore-end of it, or he quite it. *Fourthly*, For as sad and uncouth like as His *Work* may look like at the beginning, yet when He begins to Work, O but He makes it look heartsom like on it, shortly after he is yeaked to it; there is nothing here but *dry bones*, when the *Prophet* goes in among them, nothing but rank Misery was among them, but be he be well begun, the *Work* looks bonely on it; there was a *noise and a sound among them*: Folk needed not feared to venture upon *God*, for CHRIST will ay give them a fair break of Play with it. *Fifthly*, I would say this from it, When ye have given out your own Thoughts of your own Case and Condition, and of the Case and Condition of the *Work* of GOD within the *Land*, yet the LORD hath some other thing to bring above board, that will overwar your Thoughts, and be above you. There are many of you hearing me, but ye have had your own Thoughts about the *Work* of GOD in *Switzerland*, since we got the uncouth Dash; and there is not a man here, but ye have been like to say, now the *Reformation* is broken, the *Covenant* and *Work* of *Reformation* shall be the longest Liver of the Two. Yea, I say to you in GOD's Great Name, the *Kirk* of GOD shall Out-live all her Enemies. There has been as many, as Pretty, and as Strong *Fellows* Riding over the *Kirk* of GOD, that She has casten and broken their Neck as any of our *Blaeds* this Day. Always it is ay heartsom, when there is any *Noise* and *Sounding* that no Body knows but GOD and thy self: And it is ay heartsom to have much

*moving in thy Bosom: O then, long, long, long, to have
Flesh and Sinews coming up upon your Dry Bones. And
long for another Face coming up upon Professors, nor there
is this Day: And the LORD Himself bring up Flesh and
Sinews upon you, and make Skin to Cover you, and cause
Breath to enter in you, that ye may be a Living Army to
GOD.*

Let us Pray.

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